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A Study of Suggestion with Particular Reference to its Therapeutic Value and Use for the Pastor

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A STUDY OF SUGGESTION WITH PARTICULAR
REFERENCE TO ITS THERAPEUTIC
VALUE AND USE FOR THE
PASTOR

by

(3)

JOHN ALFRED TYRRELL-BAXTER

A thesis submitted in partial fulfillment of the
requirements for the degree of Master of Arts
College of Religion.

Division of Graduate Instruction
Butler University
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1942

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TABLE OF CONTENTS

	Page
Bibliography	ii
Table of Contents	v
Chapter	
I. INTRODUCTION	1
II. DEFINITIONS: WHAT IS SUGGESTION	8
III. VARIETIES OF SUGGESTION AND COMPOSITION	17
IV. HOW WE MAKE SUGGESTIONS	34
V. HOW CAN THE PASTOR USE SUGGESTION?	42
VI. THE VALUE OF SUGGESTION TO THE PASTOR	73

CHAPTER I

INTRODUCTION

People live in a world of suggestion. The radio, newspapers, advertising in its various forms, and the cinémas all play an important part in providing suggestions. It is almost impossible to take a step in life without some suggestions coming one's way and having some influence one way or another on the life, to a greater or lesser degree.

We come to realize the importance of suggestion a little better when we hear of some of the far reaching effects it has had in the lives of people. In France once, a criminal had been sentenced to death. Knowing that he was to die anyway, he agreed to allow a scientific experiment to be made on him. He was assured that he would be given a painless death. The doctors came and told him they were going to bleed him to death. He was blind-folded, and a prick was made on his wrist, then from an apparatus set at his side warm water was allowed to drip on his wrist, which gave the man the impression that it was his own blood dripping from the "puncture" made. The doctors testify that the man went through all the symptoms of bleeding to death, and at the time expected he expired, having not lost any blood

at all. Another striking example of the power of suggestion also comes from France, where another man had been sentenced to death, and this time he was informed that his throat was to be cut. He was blind-folded, and a piece of cardboard was passed across his throat, and then immediately warm water was dashed on his throat, giving the effect of the blood gushing forth. The man immediately expired, although his throat had not been cut at all. Another example is given in the Readers Digest of a man who was afraid to go thru a cemetery after dark. He was challenged by the offer of a large sum of money to go through a certain cemetery at midnight, and thrust a sword into the ground at a certain spot, and leave it there. The next day the man was found lying dead at this spot, with the sword piercing through the lower part of his overcoat, on his face was an expression of terrible fear. It has been supposed that the man reached the spot he was challenged to go and stooped down to thrust the sword into the ground, as he did this the sword evidently (unknown to him) had pierced the lower part of his coat, and as he raised himself up to go, the sword had held him down. Gripped with terrible fear, supposing that someone had grasped hold of him, he had immediately expired from fright. These cases mentioned, all of which are vouched for as having been fact, indicate the importance of suggestion

in the life, and indicate very potently the effect suggestion can have on the life of the individual.

Suggestion, it must be observed however, is a very normal process. It functions in the life of all people in various ways, and to different ends. But even though suggestion is a normal process, as the above illustrations show, it has a potency, and can have an effect in the life of people, which deserves for it considerable investigation.

During the last half century suggestion in the field of therapeutic psychology has come to occupy a place of almost magical importance, and then during the last few years to suffer reverses which have nearly eradicated it. Coue and Baudouin were the two psychologists who probably first of all gave suggestion a place of importance. Their patience, and experimentation must be regarded, in spite of any extravagances, to have made a great contribution to the study of the human spirit. In the Nancy School Coue carried suggestion to almost magical limits. However, in more recent times the Freudian School came almost to the point of entirely eliminating suggestion from the therapeutic method in order to allow the personality of the patient to be given full freedom and not to be impinged upon in any degree by the will or ideas from outside sources.

Perhaps one of the most extensive fields where suggestion has been used is that of religion. Every religion operating in the world is nearly all suggestion, the Christian religion being included in this assumption.

Our thesis has as its purpose to show that suggestion is used in religion and to indicate the value of suggestion as it is used in religion. Our task will also call for a definition of the work of the Pastor as it relates to the use of suggestion, which is limited, and also to reveal what value there is in its use for the Pastor.

Without a doubt the most important thing in the life of Abraham for him, and for the world, was the suggestion made to him to leave his native land and journey to a land that he would be guided to. His whole religious life revolved around suggestions made to him by Jehovah. Jesus, the greatest teacher of all time, in all His public utterances made suggestions which He intended should have an effect upon the lives of His auditors. What are His words -- "Go, sin no more"; "Love your enemies"; "Be ye perfect even as your Father in heaven is perfect" -- but suggestions calculated to elevate life, and to influence it to its limits for good?

Jesus was careful always to give positive suggestions. He had but one mission in life, and that was to help people to

become perfect, so all the suggestions He sowed in the minds of the people were to that end. The transformation of the lives of those who became His Apostles and Disciples is witness enough to the value of the suggestions He made.

The suggestions Jesus made were not only effective in determining the spiritual destiny of mankind, but they were effective also in determining the physical destiny of many. Is it not possible to attribute most, if not all, of the healings of Jesus to the power of His suggestions? It is fairly apparent that all of His healings were accomplished by non-material means and it is not irreverent to assert that in all instances of healing the suggestions Jesus made were themselves either the vehicle of healing or at least a very important factor in the healing.

The Christian pastor in carrying on the work of Jesus in the world must assume the responsibility of being a doctor of souls. It is being argued by some in the field of pathological psychology, that the average minister today does not sense this obligation laid upon him, nor is he adequately prepared in his school work for the task. Professor Eric Waterhouse in his recent book, Pastoral Psychology, says that the ministerial student spends hours and hours studying Hebrew, Greek, and German in school, which he proceeds to forget in

the first few years out of school, and spends very little time at all studying human nature, and the diseases of the soul and mind, when the whole of his ministry is spent among people.¹ People who need understanding, people with disharmony of soul and life, who need the healing touch of the Great Physician.

Our thesis is that the pastor, as the curer of souls, should make a thorough study of human nature and the application of suggestion, as a method of treatment for the alleviation of functional disorders, particularly those of a religious or moral origin.

To support this these, we will proceed in the following manner: First, we will define suggestion both popularly, and technically, giving a formal definition, and then treating its varieties and kinds. Next, we will describe the process of making suggestion such as any good pastor gives, and in terms that he can understand and apply, and follow this with a more detailed examination of the ways in which the psychologically trained minister of the Gospel can give suggestions both in his preaching and in his pastoral work, for the aid of individuals and in the work of organizing his flock. The value of

¹Eric Waterhouse, Pastoral Psychology, (Nashville: Cokesbury Press, 1940), pp. 12-13.

such work will come next. Finally, a brief summary will be made of what we have said, and a few conclusions will be drawn. By this method we will establish our thesis.

We write this thesis because a pastor or clergyman belongs to a profession. A profession is made up of a body of men or women, who are devoted to the welfare of human beings (or animals, -horse doctors) by applying some pure sciences (pastors apply psychology) according to a professional code of ethics (which makes doctors refuse to advertise themselves, and refuse patent cures). A pastor as a professional man should study and apply some pure science to his pastoral work. That science is psychology,-- individual and social, educationa, psychotherapeutic (suggestions), etc. We trust that this thesis may in some way or another make some slight contribution to this important end.

CHAPTER II

DEFINITIONS: WHAT IS SUGGESTION?

The etymology of words usually throws much light on their meaning. Suggestion comes from the two Latin roots, sub and gero, which have the literal meaning of "to bring under". From this we may learn that suggestion contains within it the meaning of "bringing something under", or in modern parlance, "slipping something across" a person, getting them to do something without their knowledge of it, a hidden process.

Synonyms and Antonyms. -- We have learned from our study of the word "suggestion" that it is a process which goes on within the individual which is hidden or concealed. Further light is thrown on the meaning of the word as we consider the synonyms and antonyms.

A synonym of suggestion is "hint" or "insinuate" and we can see from this that suggestion involves some impression that is made upon the individual from some source which influences the individual in one way or another. This impression, it is possible, may come from the individual himself in which case it would be auto-suggestion, or it may come from some source outside the individual in which case the antonym applies which is hetero-

suggestion. Here we have the two great classes of suggestion -- auto or self suggestion, and hetero-suggestion, or suggestion from some source outside the individual. All suggestion falls within these classes.

Popular Ideas of Suggestion. -- Undoubtedly most popular ideas of suggestion lie in the everyday common use of the term. For most persons suggestion means little more than presenting an idea to the mind, whether coming from the self or other sources.

For example, a housewife while casually walking through a dime store may hear a salesman talking about "an excellent brand of carpet cleaner". This immediately presents the idea to her of cleaning the carpet in her living room which has become soiled through the winter months by the stove. She purchases a supply of the cleaner. Or perhaps a person may see a very highly colored picture of a well cooked round of steak. Immediately his mouth waters, and he can taste good steak, and desires a meal of it. These are examples of suggestion and the behavior produced in the individuals concerned.

To the mind of the average individual suggestion means little more than these simple processes,¹ and has no more

¹William James, Principles of Psychology, (Henry Holt Co., 1890), I, pp. 550-605, also p. 508 ff. on suggestion.

implication for the woe or weal of the individual. In the economic world there is no more concern for suggestion than this popular notion reveals. Just so as people get notions to buy certain merchandise is all that concerns the economic world, and so in radio, store, or on the highway suggestion is used in this popular way of conveying notions to the individual with a view of exciting the appropriate behavior.

Scientific Definition. -- We proceed at this point to a more exact definition of the word as found in the New Standard Dictionary.

1. Suggestion is to impart or excite, indirectly or unobtrusively the idea of, intimate by words or signs.
2. Specifically, to arouse in the mind, whether by perception, imitation, or association, some idea or deed of will as the name Homer suggests the Illiad the sight of a friend suggests the previous meeting with him.
3. To propose for the consideration of another; especially to nominate as a suitable person; as, whom do you suggest?
4. To communicate to (a hypnotised person) by suggestion.
5. To entice, seduce.
6. To inform, tell.¹

A standard work on religion gives the following definition:

Suggestion is the production of a reaction by an ideational process, but without deliberation on the part of the subject thereof.²

¹Funk and Wagnal, New Standard Dictionary, p. 2417.

²Dr. G. E. Coe, Hastings Encyclopedia of Religious Ethics, Scribners', Vol. 12, p. 18.

We must inevitably lean upon the experts in the various fields of learning for our greatest knowledge of those field, and likewise when we come to study the subject of suggestion it is from the experts that we gather our body of knowledge.

One of the best known in the field of psychical research no doubt would be the eminent F. W. H. Myers who made his greatest contribution at a time when the sub-conscious element of personality had just come to be recognized, and at a time when theories of the sub-conscious and its activities all had a smack of the mysterious about them. This is reflected by his theory of suggestion in these words, "suggestion is a successful appeal to the subliminal self". This theory also reflects the early association of suggestion almost entirely with the sub-conscious or unconscious self and always with the abnormal states. This is also apparent when we look at the definition of suggestion propounded by Janet, another eminent name associated with early experimentation in this realm. Janet defines suggestion as:

.....artificially causing, in the form of impulsion, the functioning of a tendency that the subject cannot obtain in the form of a personal will.¹

With the definitions of Myers and Janet may be linked those of W. J. Hudson and Boris Sidis for both of whom suggestion is the

¹William McDougal, Abnormal Psychology, (New York: Scribners', 1926), p. 127.

appeal to the "sub-conscious self".

William McDougal in his book, Abnormal Psychology, discusses these definitions and the theories which lie at the back of them at length, and we can do no better than to quote him here in a word when he says in respect to these definitions.

We are given no light on the essential problem namely: why does one appeal to the subliminal self succeed and so constitute suggestion, while other appeals, the appeals of other persons fail? For that is the essential problem of suggestion and of rapport.¹

Another one of the great contributors to this field of learning is Professor Freud. Recognizing the weaknesses in the definitions of the intellectualist and mystical psychologists, of whom Janet and Myers may be cited as representatives, he attempted to explain the power back of suggestion by relating it to the sex instinct. This was a step forward, and Freud, it must be admitted, made a great contribution to the field of psychology, but he undoubtedly went too far when he sought to explain all human behavior by the sex instinct. This general criticism of Freud holds good in respect to his theory of suggestion.

For Baudouin, the psychologist, suggestion is "the subconscious realization of an idea", or as he states it in another place, "the transformation of an idea into action".²

¹William McDougal, Abnormal Psychology, (New York: Scribners', 1926), p. 116.

²F. R. Barry, Christianity and Psychology, (London: S. C. M. Press), p. 146.

These definitions of Baudouin are correct as far as they go, but they do not go far enough. Canon Barry of Westminster makes this addition, "the heart of the suggestion process is the translation of the idea into action, otherwise than by deliberate volition".¹ For Barry this achievement of the ideal is by the sub-conscious. Both of these definitions, however, presuppose the presence of a person, the acceptance by that person of the suggestion made and that the acceptance involves the conative processes and the acceptance by the mind that the suggestion is right.

Dr. William McDougal goes a step further in his definition in explaining what suggestion is, by stating it to be the operation of the submissive instinct. To quote;

The theory proposed then is that in the case of belief established by suggestion, the conative energy at work is that of the submissive instinct; and it is evoked by the person (or persons) from whom the suggestion comes in virtue of some quality, or supposed, quality, that renders him imposing to the person whom he influences, gives him prestige, authority, or power to throw the other into the submissive attitude power to evoke in him obedience, respect, admiration, gratitude, in all of which effective attitudes the submissive impulse is the essential factor.²

Thus according to McDougal the human being is so constituted that he is susceptible to suggestion and that normal processes within the individual function in the acceptance of

¹F. R. Barry, Christianity and Psychology, (London: S. C. M. Press), p. 147.

²William McDougal, Abnormal Psychology, (New York, Scribners', 1926), p. 118.

the suggestion.

Perhaps one of the most illuminative definitions of suggestion is that one supplied by Dr. T. J. Hudson in his book, The Law of Psychic Phenomena, when he says that "suggestion is the all-controlling power which moves the subjective mind".¹ This definition presupposes a duality of mind, and the whole discussion which Dr. Hudson brings forward on the subject of suggestion rests upon this assumption. The idea of a duality of mind, the Doctor argues, is no new thing, and is accepted by such authorities as Professor Wigan, Dr. Brown-Sequard, and Professor Proctor.

In more recent years the doctrine of duality of mind is beginning to be more clearly defined, and it may be said to constitute a cardinal principle in the philosophy of many of the ablest exponents of the new psychology.²

Dr. Hudson describes the two elements of the mind as the objective and the subjective. By objective he means those elements of the mind which take care of the objective world through the media of the senses. By the subjective he means those elements of the mind which take cognizance of the environment independent of the physical senses -- intuitively if you please.

¹T. J. Hudson, The Law of Psychic Phenomena, p. 32.

²Ibid., p. 28.

With these distinctions clearly in mind certain conclusions are reasonable. In the first place, we are able to understand why a person is not amenable to suggestions of another made to the objective mind unless they pass the bar of reason, knowledge, and the evidence of the senses. However, to the subjective mind the suggestions of another are readily accepted in spite of incongruity or absurdity. There is, however, one proviso which experimentation has constantly brought forward, and that is that no suggestion which is made to the mind of an individual is accepted or acted upon if it is contrary to the ethical standards of the life. This acts as a definite protection to the individual and a defense against criminality and offense by the means of suggestion, whether it be made to the objective or subjective elements of the mind.

Our Own Definition. -- From what has been propounded in the chapter already, we are able to arrive at certain conclusions of our own, and perhaps ~~adventure~~ a definition which might adequately cover the demands.

In the first place, we can infer that suggestion is a human mental activity. Furthermore, we can conclude that the suggestion is made with some idea of intended action. This action may or may not be accompanied by emotion, but will always be conditioned by the individual's concept of right and wrong.

✓ The end of the suggestion should always be ~~for~~ the personal advantage of the individual in creating the integrity or wholeness of the personality. Later chapters will reveal the therapeutic value of suggestion to the individual.

Concisely, we may define suggestion as -- "A human mental activity, with the idea of intended action, possibly accompanied by emotion, but always conditioned by the ethical concepts of the individual, and directed towards the integrity of the personality".

CHAPTER III
VARIETIES OF KINDS OF SUGGESTION
AND COMPOSITION

Kinds of Suggestion

1. Everyday Suggestion: Suggestion is a perfectly normal function. Dr. Coe puts it this way in Hastings Encyclopedia of Religious Ethics when he says that it is evident that suggestion is not an exceptional, rare, or abnormal phenomenon, but an omnipresent fact of all mind whenever its reactions are upon the ideational level.no fixed line.... between the incipient stages of hypnosis and fully normal mental action.

Of the various kinds we consider first of all the everyday variety of suggestion. The very normal practice of suggesting things. Very often this type of suggestion is involved in such phrases as "I suggest that you ought to do this", "You ought to go and see a good show", or "You should use Swan Soap". This kind of suggestion is in operation in every home, and every place almost every day. It is this kind of suggestion that is in operation in business circles such as radio, advertising, and magazines.

With this everyday kind of suggestion we have the appeal

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that is made to the mind through the senses, and no action is possible unless the suggestion passes the bar of reason and the senses. Sometimes the end is achieved through the sheer insistence of the suggesting, which in time breaks through the "ice", sometimes victory comes through the appeal to the senses, as by a colorful picture, or sweet or savory odor.

2. Suggestion That Gives the Idea and Leads to Action:

(A. Hypnotic Suggestion) - Hypnotic suggestion is a term which savors of the uncanny and the mysterious; however, in reality it involves the commonplace of everyday life. In a word the hypnotic state is simply the eradication of all competing ideas to the minimum. It is a "focusing of suggestion" as Dr. Hudson has it, a focusing on the subjective elements of the mind.

It is possible to illustrate the underlying principle of hypnosis from everyday life. Learning to ride a bicycle is one example, where all attention must be concentrated on the task of balancing the Machine and peddling. Any obstacles in the road are avoided not by concentrating on them, but by the reverse -- of scarcely thinking of them. Dr. Coe gives an illustration on this point;

Now I have discovered in myself and confirmed the discovery by questioning scores of rider, that it is easier to ride through some difficult places in the dark than it is by daylight. One rider traversing a certain road for the first time by night, rode through

a very long and narrow and dangerous path unconscious of the peril -- a path which he says he cannot use again after daylight revealed its true nature.¹

This is exactly the same principle used by the hypnotist. He narrows attention to one or a few ideas and thus he is able to procure the greatest possible effect.

Very remarkable effects have been produced through this medium of suggestion, and we refer at this time to William McDougal in Abnormal Psychology for the statement on the organic effects of hypnotic suggestion.

The therapeutic value of direct suggestion in hypnosis (and however uncertain these effects, they are sometimes striking) depends largely on the fact that by hypnotic suggestion we can sometimes produce upon the organic processes (processes of metabolism, circulation, and other processes which normally go on independently of our conscious control) effects far exceeding any that can be produced by the direct volition of the subject.I will merely indicate some of the best established instances of such control by hypnotic suggestion. In many subjects the bowel and bladder may be regulated or disturbed by suggestion. In others the flow of blood to a limb or other part may be increased or diminished; a result which is revealed not only to the eye but also by applying a thermometer to the part. In this way I have observed in several subjects changes of surface temperature of 10F. or more produced after a few minutes of repeated suggestion of heat or coldness in the part.

More difficult to produce, and probably only to be produced in rare subjects, are blisters, or extravasations of blood and lymph in areas on the skin.more interesting, perhaps, are the conepal observations of the late Prof. Delboeup who made the converse experiment of attempting to promote healing by direct suggestion. In two subjects he produced burns on the skin of both forearms, taking care to

¹Dr. G.A.Coe, The Spiritual Life, p. 167.

make them symmetrical and equally severe on both limbs. Taking all due precautions, he found that when a lesion on one arm was left to nature and when that on the other arm was treated by suggestion (suggestion directed against pain and inflammation, and in favor of rapid healing) the latter developed distinctly less inflammation and healed much more rapidly.¹

As it is possible in the waking state to produce by suggestion a function in the body merely by the thought of that function, so the same principle obtains in the hypnotic state where it is possible by suggestion to produce certain functions merely by the thought of them. The difference in suggestion in the waking state and hypnotic state lies in the fact that in the hypnotic state all competing ideas are obliterated and the suggestion has the "green light" to operate on.

Hypnotic suggestion has a definite association with healing, and has been used to good effect in this way. Dr. Lloyd-Tickey has used hypnotic suggestion for the curing of stammering and alcoholism with much success. This therapeutic method has also been used in cases of moral disease as the following quotation illustrates.

A remarkable case of moral treatment was reported, from Salpêtrière. In 1884 a young woman of a deplorable type was admitted. She was a criminal lunatic, filthy in habits, and violent in demeanor, with a life-long history of impurity and theft. She was treated by hypnotism and afterward became a nurse in

¹William McDougal, Abnormal Psychology, (New York: Scribners, 1926), p. 100-1.

a Parisian Hospital. At the Second International Congress of Experimental Psychology, Dr. Berillon in a paper on the application of hypnotic suggestion to education, stated that he had treated with success such matters as cowardice and moral perversity.¹

Such present day exponents of suggestive therapeutics as L. D. Weatherhead have used hypnosis as a means of searching the corridors of the mind for any trace of "repressed" or "forgotten" incidents which have a bearing on the moral and spiritual health of the individual for the purpose of bringing such to the surface or level of consciousness, and then have it rooted out.²

In spite of much criticism it can be assumed that there is ethical sanction for the therapeutic use of the hypnotic state, and on the grounds of the abundant evidence brought to light accept its value as a valid agent of therapeutic suggestion. It can be understood, of course, that its use would only be made in very extreme cases, where therapeutic suggestion could not work through the waking state.

Jung is very pointed in his opposition to the use of hypnotic suggestion when he says;

What alienated me once and for all from this relatively efficacious indirect method of suggestion.... was the perception I obtained that, behind the con-

¹M. W. Keatinge, Suggestion in Education, p. 19.

²L. D. Weatherhead, Psychology and Life, (London: Hadden & Stoughton, 1937), p. 76.

fused deceptive intricacies of neurotic phantasies, there stands a conflict which must be described best as a moral one. ...A real solution can come only from within, and only then because the patient has been brought under a new standpoint. Under all circumstances it is an advantage to be in full possession of one's own personality.¹

Dr. Jung is typical of those who have taken the extreme attitude to this method of suggestion, and whilst his criticism can be upheld in that hypnotic suggestion precludes the operation of the entire personality in acceptance of the "suggestions" made, yet its sanction may be insisted upon at least for use in extreme cases.

To quote from Dr. Coe in his book, The Spiritual Life, a very sane and careful recommendation for the use of hypnotic suggestion is given in the following words;

It is to be sure, dangerous to trifle with either hypnotism and electricity. Neither should be handled except by persons especially trained and instructed therefor.²

(B. Auto-Suggestion) - Another of the kinds of suggestion is that of auto-suggestion, which we have already learned means self-suggestion. Auto-suggestion may be voluntary, that is when consciously and willingly the individual determines on a certain line of action, or involuntary, which "is the outgrowth of a sequence of ideas that have been consciously aroused

¹Dr. Jung, Analytical Psychology, p. 242.

²Dr. Coe, The Spiritual Life, p. 165.

by some external impression or by some thought or some real or imaginary bodily sensation".¹

Auto-suggestion is an important factor in the life of the individual and its possibilities ought to be realized by all. Of course it is of very important interest to those who are concerned with suggestive therapy. Perhaps the most notable advocate of the therapeutic value in auto-suggestion has been the inimical and dapper little Frenchman, Coué. His aphorism, "Every day in every way I am getting better and better", has been known and used the world round by countless anxious souls seeking cure from the diseases of the body and mind. No doubt many were cured, but it is almost certain that Coué did take his practise to extremes. Auto-suggestion is not a cure-all, but its value in the field of therapy is unquestioned as the following quotation from Dr. Herbert Parkyn indicates. In respect to auto-suggestion the doctor says;

Its use is an absolute necessity to anyone who would obtain the best results in the practice of the healing art, for auto-suggestion is at one and the same time the worst foe and the strongest ally to be met with in treating mental and physical disorders. Every physician has encountered patients whose auto-suggestions in the forms of fear, doubt,

¹Herbert Parkyn, M. D., Auto-Suggestion, p. 8.

fancy, whim, lack of confidence, etc. have retarded, and possibly prevented the slightest relief from his treatment. A study of the effects and uses of auto-suggestion and by employing the properly directed suggestions he can mould the auto-suggestions of his patients to assist in the restoration of health.¹

Auto-suggestion it will be seen is an important factor in gauging the health of the individual not only mentally, but also physically. The wrong kind of auto-suggestion can produce dissatisfaction and unrest, and lead to disastrous results in the life of a person, whereas the right kind of auto-suggestions can maintain balance and poise in circumstances which without such aid would threaten a breakdown. The whole resolves itself again to the fact of the objective and subjective elements of the mind. Auto-suggestion presents a situation to the subjective mind, and while being entirely unaware of it, the resistance of the individual is broken down, or built up according to the kind of suggestion made. Adverse auto-suggestion can have the most devastating effects, and because of this auto-suggestion itself merits a most serious study by all therapists.

3. Post-Hypnotic Suggestion: Yet another kind of suggestion that it is necessary for us to study is that of post hypnotic suggestion. This kind of suggestion is not only in-

¹Herbert Parkyn, Auto-Suggestion, p. 12.

teresting because of its unusualness, but also because of its modern application in the field of therapeutics.

Post hypnotic suggestion in a word is making "suggestions" to an individual in the hypnotic state of a particular kind of behavior which is to be performed after arousal from the hypnotic state.

Rather than to resort to supposed examples of post hypnotic suggestion, we prefer to quote directly from V. E. Fisher.

Perhaps the most interesting single aspect of hypnosis is the post hypnotic suggestion. Certain writers have contended that in carrying out the suggestion the individual relapses into a state of hypnosis. Some cases seem to bear this out, as for instance the following, while others do not. A young woman was told (while under hypnosis) that upon being awakened she would go to the back of the room, which was very large, and bring a chair to the front, place it in a certain spot, and sit down in it. Amnesia for the suggestion was commanded, and she was awakened. She immediately went to the back of the room, got the chair, and sat in it as she had been told. In carrying out the suggestion she had very much the appearance of a sleep-walker, looking neither to left or right, and appearing, to be quite oblivious to the whole situation in general. As soon as she sat down she seemed to "come to" with a start and exclaimed, "Well, why in the world did I ever do such a silly thing as that!" But another subject who was told after being awakened the experimenter (instructor) would completely disappear, and she would be unable to see him, reacted very much as anyone might were he to have a similar experience in his normal waking state. The subject suddenly became quite alarmed and called out to one of the students to ask if the instructor had left

the room. She afterward reported that the instructor had completely vanished. From this she inferred that he must have left, but she was puzzled by the fact that she could still distinctly hear his voice. Moreover she was struck by the fact that the other students seemed to have their attention fixed upon someone in the front of the room, whereas she was unable to see anyone there. Consequently the whole thing alarmed or excited her somewhat for the moment. Also it is well known that the subject may carry out the post hypnotic suggestion even though he recalls very clearly that the suggestion was given to him; and while doing it he may appear fully cognizant of the general situation, and perhaps of the irrational nature of the act he is compelled to do. This does not indicate that there is a return to the hypnotic state. A husky man student was told that upon being awakened he would want the seat occupied by a certain young woman. He clearly recalled the suggestion, but nevertheless demanded the chair. When the occupant refused to give it to him, he threatened in no uncertain terms to throw her out of it unless she complied with his request. No one in the audience doubted his word in the least. At the same time he showed unmistakable embarrassment at his own words and actions.¹

Post-hypnotic suggestion is phenomena which cannot be denied and which proves the reality of hypnosis, and the power of hypnotic suggestion. Today it has become an important factor in therapeutics and many have been cured of physical as well as moral ailments through this technique. For example stammering, among other physical disorders of a functional nature, have been cured by this method.

This opens up the possibility of much good being accomplished in the future through a new method of healing -- that of suggestion to the subjective mind, which is a form of suggestion

¹V. E. Fisher, An Introduction To Abnormal Psychology, (New York: Macmillan Co.), pp. 433-434.

similar to that of post-hypnotic suggestion, in principle at least. This new method of healing by suggestion is propounded very logically, and to ^{in some} good length by Dr. T. J. Hudson in his book, The Law of Psychic Phenomena.

Composition of the Process of Suggestion

In coming to a fuller knowledge of the subject of suggestion, it is necessary to embark upon an investigation of the composition of the process of suggestion. Fundamentally suggestion is composed of the agent or suggester, and the recipient or percipient. As William McDougal has it, suggestion is "the influence of one person on another".¹

Agent or Suggester: It is clear that suggestion involves a person as an agent or suggester. In the case of auto-suggestion the individual himself is the agent of the suggestion; in the case of hetero-suggestion some other person is the agent or suggester. In every case it is the obligation of the agent to get the suggestion across; that is to have the recipient accept the suggestion, and have some resultant behavior.

Normally suggestions are made every day through the medium of teaching, preaching, and advertising. According to the degree of suggestibility of the listening public, and the ability of the agent to touch the springs of the individual's suggesti-

¹William McDougal, Abnormal Psychology, (New York: Scribners, 1926), p.

bility, so will the result be determined. The agent's task is a responsible one. In order to be successful he must know the constitution of the human personality, and how to tap those factors in the individual which make acceptance of the suggestion more highly probable. In abnormal situations, and mostly for therapeutic reasons, the agent may resort to hypnosis for the achievement of his end. Here his task is to blot out all resistance which normally obtains in the waking or conscious state. When he has induced a state of somnambulism, then he proceeds to make the desired suggestions. Because of incipient dangers, and the fact that while in the hypnotic state the individual does not possess full control of all the personality factors, hypnosis should be resorted to only in very extreme cases.

Recipient or percipient: In that suggestion is a process where one individual is influenced by another to a particular course of behavior, it is germaine to our subject that we consider the elements within the personality which cause it to accept the suggestions given. In other words let us endeavor to discover how suggestions are received by the individual. The individual's susceptibility to suggestions in technical parlance is suggestibility.

Already in earlier chapters we have given examples of the behavior of individuals in response to suggestions. In this

chapter reference was made to a young man who demanded a chair occupied by a young woman at the threat of ejecting her if his demand had been refused. This illustrates the power of suggestibility, when a young man, otherwise chivalrous and polite, would behave in such a singular manner.

Our attempt here is to endeavor to lay bare the constituents of that within the personality which makes behavior as the result of suggestion possible. A brief definition of suggestibility could be as follows: suggestibility is that psychic composition of the individual which permits the acceptance of new determinants of behavior from other individuals. From this definition it may be assumed that suggestibility is no simple operation, but the result of a complex functioning of many factors within the individual. With some individuals these factors function more readily, and with greater intensity, and to a much more considerable degree than in others. This phenomenon is the individual's degree of susceptibility to suggestion.

Because of its clarity, exactness, and complete treatment of the subject, we quote extensively at this time from Dr. Josey on the determining of the degree of suggestibility.

The factors determining the degree of suggestibility may be divided into the subjective and the objective. To the first group belong desire, fear, expectancy, state

of knowledge, mental training or organization, and a more or less pronounced tendency of the ego to slip from the state of consciousness. To the second group belong such factors as the prestige of the source of the suggestion, the strength or volume of its impact, the physiological condition of the subject, and crowd contagion....

(1) Subjective factors.

(a) Desire. Strong desire renders its subject suggestible in the general direction, which the desire wishes to travel. For instance, "a man who is consumed with the passion of political ambition needs only to be told by a few friends that he is the logical candidate for the legislature or the government to plunge with confident enthusiasm into the campaign. Those few favoring voices are multiplied in his too willing ears to the volume of a loud popular demand. The girl who is really in love with a young man accepts with unquestioning faith the slightest assurance that his character is irreproachable."

....The importance of desire or bias as a factor in our reactions to arguments is notorious....Forewarned is forearmed, and to the extent to which these citations show that the bias of desire increases our susceptibility to suggestion makes it plain that we need to be on constant guard against our readiness to accept suggestions, and that we must learn to recognize our unwillingness to listen with an open mind to our opponents.

(b) Fear. The importance of fear as a factor increasing suggestibility can be seen in the different effects that the possibility of an attack of seasickness has on the first voyager and the seasoned sailor. Fear of it makes the novice sick and the veteran go scot free for the lack of it.....The efficacy of magic in accomplishing its design to injure its clients enemies is the result of fear induced by suggestion....

(c) Expectancy. Expectancy may be regarded as a coordinate factor with desire and fear in producing suggestions endowed with any great force. Without a lively expectation, that what

he desires or fears is going to happen soon, the chances are that no man will obtain by the power of suggestion what he desires nor suffer what he fears.....Faith cures are obvious illustrations of this intimate relation between expectancy and suggestibility. The power of suggestion to cure disease depends upon how high the mercury rises in the thermometer of expectancy....

(d) Knowledge. The state of our knowledge has much to do with the nature of the suggestions likely to take root in our minds. We naturally tend to believe from mildly to intensely what is told us, unless some good reason exists for disbelief. Knowledge in a given subject is good ground for rejecting conflicting statements made pertaining to that subject....

(e) Organization. The organized mind is the well trained mind; the untrained mind is the unorganized mind. As a person advances in mental organization, in the integration of the various elements of the mind, changes take place in the responsiveness to suggestion....All of us have seen how ready people who are dominated first by one outside influence and then by another are to act in accordance with any passing suggestion that once gets their attention. These people are lacking, we say, in the power of independent judgment. Their behavior.....is determined far too much by the suggestions of others. As the organization of their characters takes place they are less and less influenced by passing suggestions, whether they arise from within or without....

(2) Objective factors.

(a) Prestige. First among the outside factors which determine the degree of suggestibility we put prestige. A suggestion proceeding from a source that has great prestige is more likely to exercise sway than one from an ordinary source. This is true whether the influential source of the suggestion be an institution, an object, or a person. A man of impressive appearance, who has a big reputation and a large following, speaks with an authority that easily wins new converts....

- (b) Strength or volume of Impact. If you should walk down the street and a passing friend should remark, "you look ill", the incident would probably make little if any impression. Were another and another person to make the same remark, you would probably begin to be disturbed....
- (c) Physiological Conditions....Hunger and sleepiness tend to increase the degree of suggestibility. People in a famished condition are more likely to experience hallucinations than the same people when they are well fed....
Drowsiness or sleepiness also furnish favorable conditions for the efficacy of suggestion....
- (d) Crowd Contagion. Membership in a crowd is a favorable condition for the reception of the suggestions that the crowd takes up....A crowd or audience which is a closely packed physical unit offers the more favorable chance for the formation of what is termed a psychological crowd, or a likeminded group.¹

Dr. Josey has given a concise yet very thorough statement on suggestibility, and it is not very difficult to gather from these words the important part suggestibility plays in the life of the individual -- for good or bad. The result or end rests, of course, on the type and nature of the suggestions given. All in all it is very difficult to overestimate the part suggestibility plays in the development of personality.

There are certain conclusions that it is rather difficult

¹C. E. Josey, The Psychology of Religion, p. 37-45.

to avoid arriving at concerning suggestibility. In the first place we discover that suggestibility is an avenue in the human personality; this avenue has a purpose which we declare to be the conveyance of higher and nobler ideals of the group upon the individual, and finally the value of suggestibility in conveying these higher and nobler ideals is that it enables the individual to rise beyond the limits of his own personality.

CHAPTER IV

HOW WE MAKE SUGGESTIONS

In our study it is not only necessary to know what suggestion is, and where it operates, and what it is worth, but it is also necessary for us to know how suggestions are made. We already know that suggestions are made to individuals both in the waking and sleeping states, it is our purpose now to find out just how these suggestions are made.

1. By giving ideas. The presentation of ideas constitutes a large part of suggestion. How are these ideas presented or made to persons?

(a) By preaching. The preacher very time he gets into the pulpit and delivers an oration is making suggestions through the ideas contained in his sermon. He delivers a sermon on the subject of "God the Creator", after this sermon has been delivered the people who have heard it have been given some ideas about God and His acts of creation. These ideas cause them to think and act in respect to God accordingly.

(b) By teaching. Another method of making suggestions is by teaching. In all of the subjects a teacher handles ideas are handed on to the students. For example with the little be-

ginner in his reader he sees the familiar objects about him, a house, a cat, a boy, these pictures of objects perfectly familiar to him, are associated with certain words. Later as his vocabulary increases he associates the objects with the words he sees on the pages of his book. In the geometry class the High School student is presented with ideas, as for example, a straight line is defined as the shortest distance between two given points, and through the building up into a system of these ideas the knowledge of the student is increased.

(c) Another way ideas are given to people is through advertising. This is a very wide field, as it exists through newspapers, magazines, radio, road signs, and cinemas, etc. Advertising conveys the ideas mainly through the two senses of hearing and seeing. With the radio it is all hearing. It cannot make any appeal to sight, for as yet one sees nothing through radio. But great advantage is taken of sound, so all appeal is to the ear. With newspapers, and magazines, and cinemas the appeal is to the sight, every advertisement is made to catch the eye, and so the ideas are gotten over in this manner.

Remembering our definition that suggestion is always given with the goal as some intended action or behavior, we can see that no action or behavior can result until the stimulus is given -- the idea provides the stimulus. This method of making

suggestions is practical only in the waking state. However, the giving of ideas is by no means limited to these methods. Sometimes when it is found desirable and necessary the idea which is to provide the stimulus for the desired action or behavior, is given in the hypnotic state.

2. By hypnotic trances. We are concerned at this point not only with the "how" of suggestion, but the acceptance and issuance in some form of behavior. In the hypnotic state this action is more clearly observable than in any other phase of the suggestion process.

In hypnotism it is essential to bring about complete disassociation. That is to say, the mind must be made completely blank. The sheet, in other words, is to be wiped clean, there must be no other competing ideas. This is achieved, first of all, by riveting attention on some one object or person, then by inducing sleep. It is in this state of induced sleep that the idea or ideas, which constitute the suggestions are presented to the individual. Sometimes the suggestion is for immediate action, sometimes for action or behavior to be engaged in after the individual has been called out of the hypnotic state. In this last case it is post-hypnotic suggestion.

A quotation from Dr. T. J. Hudson in his book, The Law of Psychic Phenomena, is appropriate at this point:

A state of perfect passivity on the part of the percipient is the most favorable condition for the reception of telepathic impressions or communications. It needs no arguments to establish the truth of this proposition. It is universally known to be true by all who have given the slightest attention to psychological science, that passivity on the part of the subject is the primary condition necessary for the production of any psychic phenomenon. Passivity simply means the suspension of the functions of the objective mind for the time being, for the purpose of allowing the subjective mind to receive impressions, and to act upon them. The more perfectly the objective intelligence can be kept in obedience, the more perfectly will the subjective mind perform its functions. This is why a state of profound hypnotism is the most favorable for the reception of suggestions, either oral or mental....It may therefore, be safely assumed that the most favorable condition in which a patient can be placed for the reception of telepathic suggestions for therapeutic purposes is the condition wherein the functions of his objective intelligence are, for the time being, entirely suspended.¹

It is easy to see why the processes of suggestion are more clearly understood as an examination of the hypnotic state is made. As we discovered in the definition of the word, there is in the process the idea of slipping something across one. In the hypnotic state with the objective intelligence suspended for the time, it is easy to see how "suggestions" can be 'slipped across' one. In the hypnotic state then, suggestions may be made direct, but in the waking state the indirect suggestion stands a better chance of being accepted, as the objective

¹T. J. Hudson, The Law of Psychic Phenomena, (Chicago: McClurge & Co.), p. 179.

intelligence has to be off-set.

We have mentioned the various ways suggestions are made, and perhaps the way most interesting to us in this thesis, is that of preaching. In the revivals of the last century and the early part of this century, suggestion was used to its limits in the revivals. A very interesting illustration of this fact can be seen in the Kentucky Revival as reported by McMaster:

p. One of the brothers was irresistibly impelled to speak....The words which then fell from his lips aroused the people before him 'to a pungent sense of sin'. Again and again the woman shouted and would not be silent. He started to go to her. The crowd begged him to turn back. Something within him urged him on, and he went through the house shouting and exhorting and praising God. In a moment the floor, to use his own words, 'was covered with the slain'. Their cries for mercy were terrible to hear. Some found forgiveness, but many went away 'spiritually' wounded and suffering unutterable agony of soul. Nothing could allay the excitement. Every settlement along the Green River and the Cumberland was full of religious fervor. Men fitted their wagons with beds and provisions, and traveled fifty miles to camp upon the ground and hear him preach. The idea was new; hundreds adopted it, and camp-meetings began.

At no time was the 'falling exercise' so prevalent as at night. Nothing was wanting that could strike terror into the minds, weak, timid, and harassed. The red glare of the camp fires reflected from hundreds of tents and wagons; the dense blackness of the flickering shadows. The darkness of the surrounding forest, made still more terrible by the groans and screams of the 'spiritually wounded', who had fled to it for comfort; the entreaty of the preachers; the sobs and shrieks of the downcast still walking through the dark valley of the shadow of death; the shouts and songs of praise of the happy ones who had crossed the Delectable Mountains, had gone on through the fogs

of the Enchanted Ground, and entered the Land of Beulah, were too much for those over whose minds and bodies lively imaginations held full sway. The heart swelled, the nerves gave way, the hands and feet grew cold, and motionless and speechless, they fell headlong to the ground. In a moment crowds grew around them to pray and shout. Some lay still as death, some passed through frightful twitching of face and limbs. At Cabin Creek so many fell that, lest the multitude should tread on them, they were carried to the meeting-house and laid in rows on the floor. At Cane Ridge the number was three thousand.

The excitement surpassed anything that had been known. Men who came to, remained to preach. All day and night the crowd swarmed to and fro from preacher to preacher, singing, shouting, laughing, now rushing off to listen to some new exhorter who had climbed upon a stump, now gathering around some unfortunate who, in their peculiar language, was 'spiritually slain'. Soon men and women fell in such numbers that it became impossible to move them without trampling them, and they were hurried to the meeting-house. At no time was the floor less than half-covered....Many lay down and rolled over and over for hours at a time. Others rushed wildly over the stumps and benches, and then plunged, shouting 'Lost! Lost!' into the forest.

As the meetings grew more and more frequent, this nervous excitement assumed new and more terrible forms, One known as jerking; another, as the barking exercise; a third, as the Holy Laugh. 'The jerks' began in the head and spread rapidly to the feet. The head would be thrown from side to side so swiftly that the features would be blotted out and the hair made to snap. When the body was affected, the sufferer was hurled over indrances that came in his way, and finally dashed on the ground to bounce about like a ball....

From the nerves and the muscles the disorder passed to the mind. Men dreamed dreams and saw visions, nay, fancied themselves dogs, went down on all fours, and barked till they grew hoarse. It was no uncommon sight to behold numbers of them gathered about a tree, barking, yelping, 'treeing the devil'....

Coe thus accounts for the extraordinary phenomena often manifested in religious assemblies. "The striking psychic manifestations which reach their climax among us in emotional revivals, camp-meetings, and negro services have a direct relation to certain states of

an essentially hypnotic and hallucinatory kind. In various forms such states have appeared and reappeared throughout the history of religion. Examples of what is here referred to are found in the sacred frenzy of the Bacchantes.... the ecstasy of the Neo-Platonists....the religious epidemics of the Middle Ages....All these and a multitude of similar phenomena were produced by processes easily recognized by any modern psychologist as automatic and suggestive.... Under the pressure of religious excitement there occurs a sporadic case of hallucination, or of motor automatism, or of auto-hypnotism, taking the form of voices, visions, or catalepsy. The onlookers naturally conceive a more or less distressing fear lest the mysterious power attack their own persons. Fear acts as a suggestion, and the more suggestible soon realize their expectation. In accordance with the law of suggestion, every new case adds power to the real cause and presently the conditions are right for an epidemic of such experiences. Suggestion works in proportion as it secures a monopoly of attention. Let us ask what, according to this law, will happen to passibly suggestible persons who submit themselves to certain well-known revival practices. Let us suppose that the notion of a striking transformation has been held before the subject's mind for days, weeks, or even years, let us suppose that the subject has finally been induced to go to the penitent form, here, we will suppose, prayers full of sympathy and emotional earnestness are offered for him, and that everything has been so arranged as to produce a climax in which he will finally believe that the connection between himself and God is now accomplished. The leader says to him, "Do you now believe? Then you are saved." Is it not evident that this whole process favors the production of a profound emotional transformation directly through suggestion?¹

This description of the Kentucky Revival is interesting in that

¹Quoted from E. A. Ross, Social Psychology, (New York: MacMillan Co., 1920), pp. 50-54.

it gives a very vivid picture of the extent to which suggestion can be made to influence behavior in religion. Dr. Coe has given an excellent analysis of the psychological process involved. Although in more recent years, generally speaking, such extremes have not been resorted to in revivals (except of course in some sects) yet it must be admitted that to a degree the same processes have been obtained, and great use of suggestion has been made. Indeed, where the appeal has been made almost entirely to reason, with little or no use of emotion and suggestion, the results as far as numbers of converts is concerned, is always smaller.

CHAPTER V

HOW CAN THE PASTOR USE SUGGESTION?

We have been able thus far in our study to come to the understanding that suggestion is a very normal and ordinary function in the life of all persons. That it is used extensively in every walk of life has been manifested, and upon that fact it is reasonable to assume that suggestion is used by the pastor in his work. How the pastor can use suggestion, and the extent to which he can use it is the subject for our present consideration. In the next chapter we will consider its value to the pastor.

The Use in Preaching: Remembering our definition of suggestion, the core of which was that suggestion is an influence exerted by one person on another in order to produce a certain determined behavior, we can well see how the pastor may use suggestion in his preaching. Indeed it may be asserted that there can be no preaching without suggestion. The purpose of all preaching of course is the presentation of the Perfect Person to persons; to lead the auditors to build their lives around a Christ sentiment. In doing this the pastor must resort to the use of suggestion.

In the first place the preacher must know what to preach

about and when to preach it. Actually he has an inexhaustible supply of themes, so it is unnecessary for any preacher to be frantically hunting around on Saturday night for something to preach about on Sunday. The great themes of God, the universe, Jesus Christ, and man constitute his limitless supply of topics. All of these he can relate to his ultimate goal of presenting man perfect before God through Jesus Christ.

It is not only essential to know what to preach about, but also to know when to preach it. There are certain seasons when through the circumstances of life man is more susceptible to particular impressions. It is the duty of the preacher to know what mankind is most particularly interested in at the time his addresses are given, and to know thereby what ought to engage his thoughts. Dr. Holmes gives invaluable advice upon this subject in the following:

The preacher chooses subjects that grow from the single idea of personality. Of these some are persons he talks about. Others are persons he talks to. To interest his audience is absolutely essential to any preaching or teaching in which anybody learns anything. To interest is to draw crowds, -- something that our Lord wished so much to do that Satan could tempt him by suggesting that He throw Himself down into the midst of the masses and land unhurt; but Jesus himself said, "now shall the prince of this world be cast down. And I, if I be lifted up (on the cross) from the earth will draw all men unto me." (Jno. 12: 31,32) There is more than one way to attract attention and draw crowds. All of them depend upon interesting the people.... To the stable sentiments of a community the speaker, who wishes to attract attention and to

hold interest makes his appeal. First and foremost, he talks about people; for the human interest is most stable and universal. Next he speaks about topics that touch the major sentiments of his community, -- aesthetics, morality, truth, religion, and then some secondary ones, -- home, mother, father, children, friends, youth, maturity, old age, neighborhood, money, clothing, food, shelter, grace, education, culture, love, refinement, gratitude etc. -- all personified....

Finally the systematic speaker observes the Christian year making appeal not indeed to a localized and merely temporal series of topics, but the year as God has arranged it by its seasons. For seasons, regularly arouse vast community interests, and arouse them with some similarity over the entire hemisphere of the earth. Neither do the climatic periods ever weary or wear out such sentiments. With recurring zest spring comes again, summer pours out its heat, autumn yields its harvests and winter comes down upon woods and streams and drives men indoors for warmth and comfort.¹

But not only must the preacher have a large repertoire of subjects and know when to preach on the various subjects, but he must also know the constitution of a person so he might know well how to preach his material so it will be accepted by the listener. This he is able to do by knowing the makeup of a person. In other words, personality analysis is essential for the success of the preacher being able to have his auditors accept the suggestions he presents to them.

The Use of Suggestion in Conversion: The preacher always hopes that his preaching may be instrumental in leading to the conversion of those non-Christians who hear his message. If this

¹Arthur Holmes, Psychology of Preaching, p. 19 ff.

result is to be achieved the responsibility is largely his, and will be accomplished by the suggestions he makes. Suggestion is used by the preacher in producing conversion by leading the listener to realize that a higher and nobler and better life will be his by becoming a Christian. He is led to see that it is not only the right thing to do, but entirely in his best interests.

Suggestion plays a large part in conversion by the individual's observance of the example of others. Christians in his social group lead him to consider the Christian religion and often times is a factor in leading to his conversion. This factor sometimes has adverse results. Very frequently in revivals many step out and profess conversion because they imitated the action of others. Undoubtedly some of these individuals eventually see the light and become true followers of the Christ, but too many of them remain only a short time in the faith, while others who do remain on in association with the church never become more than formal ritualists.

If suggestion is to be used effectively in the process of conversion, those factors which go to increase the degree of suggestibility must be induced by the preacher. That is to say he must see that expectancy, fear, desire, and to a degree that the emotions be aroused. Here is the foundation for his success. With this condition established in the auditor, the preacher in

presenting his message stands assured that the suggestions made in his preaching will, to a great measure, be received and acted upon by the large majority.

The Use of Suggestion in Building up the Spiritual Life:

When a person has been so attracted by the Christian message to such an extent as to pass through all the psychological stages of conversion, the work of the preacher cannot be said to be finished, as far as suggestion is concerned, but really only begun. The converted individual faces the long, slow, arduous road of Christian experience. He must now be built up into the stature of the fullness of Christ -- to approximate to the perfect man.

In his task of helping the individual to build Christian character the pastor will find the greatest source of suggestion to be the Word of God. In this book he will find that the New Testament especially will constitute the major field from which the suggestions for edification will be drawn, and of this section of the Bible the Epistles particularly. These writings will be found to contain an abundance of suggestions which will challenge the thought, emotions, and will of the converted person.

Certain fundamental principles must be enunciated here. As far as the individual's thinking is concerned, as the Apostle Paul puts it, there must be a definitely positive note in the suggestions. "Whatsoever things are lovely, whatsoever things

are pure, whatsoever things are honest, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things". Paul surely knew the principles of good psychology. There is a lot of truth in the statement, "we are no better than our thoughts". So the task of the pastor is to see that the convert in his thinking is constantly positive and constructive.

The next task in the edifying of the Christian is suggestion in his emotional life. Here suggestions from the teachings of Jesus as well as His Apostles may be supplied. The large part that love must play in the development of Christian character is enunciated by all. Perhaps typical of the Master's teaching in this respect is Chapter 14 in the Gospel of St. John, and of course typical of the Apostles' teaching is Paul's epic 13th chapter of First Corinthians. In this chapter the Apostle makes the the one quality of life indispensable to the Christian, it becomes the "essence of Christianity" to quote Dean F. D. Kershner of Butler University.

Finally the motivating dynamic of the new life is given as the indwelling spirit of Jesus Christ. This finds its expression in an entirely new will-power in the individual. The whole life is wrapped up in the Christ sentiment, motivated by the Christ spirit, and expressed in a "universal, intelligent, unselfish, good-will".

This covers the field of the pastor's activity in supplying suggestions in the life of the person he is leading on towards the high goal of perfection. Many lives low in morals, powerless, and with no set direction or goal in life, have been elevated to become some of the greatest souls. The testimony of this is always to be seen in the life of a Jerry MacCauley, a Billy Sunday, a Sadhu Singh, and a Kagawa.

The Use of Suggestion in the Curing of Diseases: Because of the value therapeutically invested in religious suggestion the pastor must face the obligations laid upon him by this ministry. He is to share the field of curing by suggestion with the great company of psychiatrists and psychotherapists, cooperating with them and assisting when and where his help is needed.

The field of curing by suggestion is practically monopolized by the psychiatrists and psychotherapists, and perhaps we should venture a distinction of these two branches of the medical profession. Psychiatry is that branch of the medical profession which is given to the study and the curing of all manner of mental diseases, while psychotherapy is devoted to the study and the curing of all manner of disorders and diseases which are functional in origin. Psychiatry is a modern science, while psychotherapy is very old. To further enlighten our minds upon the study of psychiatry we quote here from the very popular little book, Psychiatry for the Curious.

Psychiatry suffers from words. Look at some of these words: Schizophrenia, hypochondriacal, hebephrenia, masochism, pathergasias, psychosis, psychoneurotic, manic-depressive, psychoanalysis, dissociative, dysmnisic disorders, narcissistic. These are beautiful words, and once you have mastered them, you can lead them around as pets. They serve much the same purpose as a vicious bull-dog. They prevent the intrusion of strangers into your private domain and they give you a feeling of security.¹

And he might have added that each one reeks with portentous suggestion! Quoting further from Dr. Preston we may add this lively statement:

The fable of the Cheshire cat, the cat with a head and no body is an excellent starting place for a discussion of psychiatry. Psychiatry is supposed to deal with the mind, but no one ever saw a mind which was not associated with a living person equipped with a heart, a set of lungs, arms and legs, and a lot of other miscellaneous internal machinery. No mind ever went to church by itself, or to jail, or to the poor-house, or even to a mental hospital. Mental illness is person-illness just as pneumonia or typhoid fever or heart disease, and for that reason we here and now lay the ghost of the Cheshire cat School of Psychiatric thinking which all psychiatrists abandoned many years ago, but which is still clung to by a few non-psychiatric physicians, and by a large group of lay people. Mental illness is illness of man not of minds.

The other ghost which we must dispose of is the headless horseman. No one can make you believe that your mind is undisturbed when you are seasick. Pain, nausea, fear, weakness, fatigue, act on the mind as well as the bodies of living people. The idea of purely mental or purely physical disease is a myth. Psychiatry deals with living people, and not with headless bodies, or dismembered minds so the headless horseman and the Cheshire cat must be looked at and buried by anyone who is interested in psychiatry.²

¹G. H. Preston, M. D., Psychiatry for the Curious, (New York: Farrar & Rinehart, 1940), p. 3.

²Ibid., pp. 7-8.

In this unique manner and in very interesting language he uses, Dr. Preston has cleared away any fog settled around the name of psychiatry, and clearly indicated what the practice of psychiatry is devoted to and the field of its ministrations.

While the practice of psychiatry is quite modern, on the other hand as we have already indicated the practice of psychotherapy is very ancient. One of the very early roots from which the practice came was that of miraculous healing, which was almost without exception associated with religion. A magician or a priest and ceremonies or rites were always in association with such demonstrations of healing. The sanctuary or the temple would be the scene of these healings, and countless numbers of sufferers would come all bringing costly gifts to invoke the good-will of the gods, and if possible to receive in return the healing of the body.

Pierre Janet in Psychological Healing writes:

At the outset it is probable that religious methods of healing were applied to all diseases without exception. Before long, however, science began to develop so that men became able to treat with almost unfailing success a certain number of unfortunate happenings whose nature was especially plain and intelligible. Treatment in these cases advanced to a stage beyond miracle to become a work of art. Quite early the gods lost interest in the treatment of dislocation and fractures, and handed over these elementary matters to the surgeons. But there still remained a huge multiplicity of diseases for whose relief the aid of the gods had to be invoked. Thus in ancient days there were two distinct practices of medicine. One of these was official

and human, for here the results of the treatment were explicable, and could be obtained with sufficient certainty to be regarded as the outcome of a human science. The other medicine was religious, more or less secret in character, applied to the cure of comparatively hidden and obscure illnesses.¹

From New Testament times till well into the Middle Ages healing was associated with the religion of Jesus Christ, and a practice of the church. Eligius, Bishop of Noyon 640-655, is said to have found a man "contracted in all the limbs", and to have exhorted the sufferer to have faith in Jesus Christ, to have prayed over the sick man, and to have taken him by the hand saying, "in the name of Jesus Christ arise and stand on your feet", instantly the sick man is said to have stood up, the contractures having passed away.²

A place must be given animal magnetism in the historical development of therapy by suggestion. To quote from Janet in Psychological Healing:

Mesmer is regarded as the founder of Animal Magnetism, and Mesmerism is an alternative name for the doctrine, but he is perhaps the least interesting of these writers. He is in line with the series of therapists before his day, those who affected a miraculous cures by an appeal to mysterious forces; he was clever enough to speak of forces whose nature was little known, but which were beginning to attract attention -- such forces as magnetism, electricity, and nervous energy, whose activity

¹Pierre Janet, Psychological Healing, (New York: Macmillan Co.), p. 22.

²Greer, Psychotherapy, Pt. 3, Ch. 1, p. 65.

seemed real enough to the comparatively uneducated. It was easy to believe that those forces might act upon the human organism and might affect our health....The Scottish physician, William Maxwell, was the first to assemble into a body of doctrines, the utterances of the ancients concerning the curative influence of magnetism. He regarded all diseases as the outcome of the withdrawal of a vital fluid from our organs and he believed that a proper balance could be re-established by simply restoring the requisite amount of magnetic force. Subsequently Mesmer's propositions are an almost complete reproduction of Maxwell's aphorisms.¹

Like all new ideas this one flourished for a time. Mesmer enjoyed a period of great popularity, and no doubt profited from this popularity in no small way. Unfortunately the Academy of Medicine intervened and ordered some investigation to be made, and as if to complicate matters further, one of his patients died, and this seemed to spell the finis for Mesmer, who did the wise thing, and faded from the picture.

A third developmental stage in the history of healing by suggestion is seen in the practices which go under the names of, Mind Cure, Mental Healing, Divine Healing, Spiritual Healing, Unity, and Christian Science. The last mentioned of these is by far the most famous, and we limit our consideration to Christian Science as a representative of this stage of development of healing by suggestion. Although Mrs. Baker Eddy monopolizes the glory as having originated Christian Science, it is a well known fact that the method of healing originated with

¹Janet, op. cit., p. 30.

Phineas Parkhurst Quimby, a one-time watchmaker who became an enthusiast for magnetism and later developed his own method of mental healing. It was this technique of healing which fell into the hands of Mrs. Eddy, and which she used as the basis or foundation for Christian Science. Mrs. Baker Eddy (then Mrs. Glover) tried for years to establish a Healing Mission on the technique of Quimby, eventually she succeeded at Lynn, Massachusetts, and here, notably through the successes of her students, more particularly through one named Kennedy, and another named Spofford, she came to enjoy a comfortable living. As time passed by Mrs. Glover came to have a fairly sizable income and much notoriety. It was Asa Gilbert Eddy, one of the students in her Clinic whom she married, whose name was destined to become famous along with Christian Science.

The nature of the doctrines and the methods used by Christian Scientists is what is of interest to us in this study, and these are found in the publication, Science and Health, the Key to the Scriptures, first published in Boston 1875. The book is really very difficult to read, and contains not very much of what could be called scientific; it is the therapeutic methods we are interested in. The book is largely negative, for example, matter, evil, sin, poverty, disease, and death are all denied to be facts, pain does not exist. "Nothing is real and eternal --

nothing is spirit -- but God and His idea. Evil has no reality, it is neither person, place, or thing, but simply a belief, an illusion of material sense", page 71:1. "When will the error of believing that there is life in matter, and that sin, sickness, and death are creations of God be unmasked", page 205:7. The mortal mind is what Mrs. Eddy considers responsible for people believing in all the "errors" mentioned.

Pierre Janet in Psychological Healing has this criticism of Christian Science to offer, which we think admirably and adequately suits the case:

Under these conditions therapeutics becomes a very simple matter. Diagnosis is superfluous. Here is a patient and that suffices. The healer's behavior does not vary from case to case, for the same treatment applies to all diseases. Mrs. Eddy frequently emphasizes her contention that Christian Science methods must not be restricted to the relief of nervous disorders, but must be applied indiscriminately for the cure of every kind of disease.¹

In Christian Science we have a method of healing which is pure and simply suggestion. This fact in itself is not an error. Where the error in Christian Science resides is in the extremes of the "suggestions" made. Which suggestions go far and away beyond the limits of reason, and the canons of science.

¹Ibid., p. 75.

It is most apparent that there are errors in the developmental stages in the evolution of the practice of healing by suggestion, as for example none take diagnosis into consideration at all, there is no distinction made between the various diseases at all, no consideration given to the patient's moral predispositions, and finally there is no distinction made between physio-genic and psycho-genic disorders. In the modern practice of healing by suggestion diagnosis finds an initial place. No patient is treated until diagnosis is made. This enables the trained healer to estimate as to whether the person under observation is a correct subject for treatment. He must ascertain as to whether the trouble afflicting the person is physio-genic or psycho-genic in origin, that is to say whether the trouble is organic or functional. If the trouble is physio-genic or organic it is really out of the sphere of the healer, for healing by suggestion is concerned only with functional disorders, or disorders the origin of which is in the mind. We do not wish to be dogmatic here and assert that no disorders or troubles which are physio-genic can be healed by suggestion. To the contrary, all physio-genic disorders can be assisted in their healing by the correct suggestions (we have already elsewhere stated this) and it is not at all beyond possibility that some physio-genic disorders or diseases could be cured by suggestion. There are some

who hold this point of view, as for example, L. D. Weatherhead who writes:

I am not asserting or contradicting the claim that non-material methods of cure are entirely irrelevant and useless to deal with trouble the origin of which is physical. I am only saying that is the origin of a disability is physical, in the main it is not unreasonable to affirm that the cure will be physical.¹

Our postulate then is that the method of healing by suggestion endeavors to keep strictly within the field of spiritual or non-material phenomena, and thus handles disorders that are psycho-genic in origin. These troubles may arise from either of two sources, mental disharmony (such as obsession, shock, or neurosis) or moral disharmony.

The therapeutic value of religious suggestion is no longer doubted, and in this method of healing we see another use of suggestion for the pastor. Religion is the particular domain of the pastor, and the possibility of any healing which might result from religious suggestion is very definitely his concern. Correlated with this is the fact that any disharmony in human lives, disease, or trouble of any nature which is the result of spiritual mal-adjustment to God or the universe, is the pastor's particular concern and responsibility. The very nature of the work the pastor is called upon to do affirms that he is a therapist if he is anything at all. Jesus Christ in

¹L. D. Weatherhead, Psychology in the Service of the Soul, (The Epworth Press, London), p. 9.

whose footsteps every minister of the gospel should seek to follow, was a therapist. One cannot but be impressed by the words of Luke in his gospel chapter 9, verse 11, when he says that Jesus "healed them that had need of healing". This fact characterized the whole ministry of the Master. Whenever He was in the midst of people, He was always conscious of the disharmony in their lives. He describes His mission in the words, "I have come that ye might have life, and life more abundantly". Anything that disintegrates life, and creates disharmony between the individual and his God, and his fellows, Jesus was pledged to take away, and He did. This work He has committed to His ministers in the world today. The pastor must help people to the more abundant life. This he must do by helping in the elimination of those things which keep the "abundant life" from people. Suggestion will help him in this work.

It is not the mission of the author to argue that the pastor of today is to go about healing in exactly the same manner as did the Christ and that he should be able to boast of healings as numerous and as miraculous as were the Master's. Christ's healings were peculiar to Him. He was the Son of God, and in part these healings of His manifested that fact. However, it may be doubted that this was the only reason for them. May it not be assumed that they were a herald of great blessings to

come to mankind through His gospel. Jesus had no alternative in demonstrating the power of the gospel than the recourse to miraculous healings, and the forgiveness of sins without the response from the individual. Jesus said of those who would follow Him in the world in carrying on His ministry, "Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go to my Father."

Ref. 1

An examination of some of the healings performed by Jesus indicate that the Master was fully aware that some of the diseases suffered by many people of His day were the direct result of sinning, or mal-adjustment to God. This fact is illustrated in His treatment of the man sick of the palsy. The incident is recorded in the gospel according to St. Matthew chapter 8, verse 6, "But that ye may know that the Son of Man hath power on earth to forgive sins (then He saith to the sick of the palsy) arise, and take up thy bed, and go into thy house." Here the implication is clear that the man's physical condition was the result of sinning, and that the first necessity was to get the man right spiritually. Here we see an example of a disease which was psycho-genic in origin healed by Jesus, and perhaps it is not unreasonable to assume that it was not an isolated case, but that there were many others not recorded.

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It is in this field where there are functional diseases, whether manifested in the body or mind, which are the result of spiritual or moral disharmony, that the work of Jesus as a therapist and the pastor as a therapist lie parallel. There are dangers that lie in the path of the pastor as a therapist which ought to be faced. As L. D. Weatherhead argues in Psychology and Life it is possible for the pastor to be led to give too much of his time to this work, and so much time to study in this field that he will want to become a specialist in psychotherapy first and a minister second; this must be spoken against. Furthermore, in his work as a therapist the pastor is bound to come into close contact with the medical practitioner, and this has several implications which we ought to take a look at.

The first is that the close association of the pastor and the medical doctor in the glorious ministry of healing presupposes that the pastor and the doctor should cooperate together as far as possible. Leading men in both the Christian ministry and the medical profession are pressing for this closer cooperation. Of the number we may cite Dr. Eric Waterhouse and Leslie D. Weatherhead for the ministry, and Drs. W. M. Brown and Burnett Rae as typical of those who support the idea. A quotation from Dr. Burnett Rae of Harley Street, London is appropriate at this time:

I am not one of those who think that the business of healing is the prerogative or task of one profession or class of men. In this matter God has given to every man his work. Our opportunities differ, our gifts differ. There are many ministries but one spirit. The clergyman has an opportunity which the doctor can never have, the doctor an influence such as no other can wield; the parent, the teacher, the nurse, the friend are all called to their special task, and all must exercise it with the common desire to help and to heal. Our cooperation will not be furthered by one profession attempting the work of another, but by broadening the basis and the scope of its own proper activities. When this is done we shall inevitably be brought closer together, for we shall know that our task is such that we cannot succeed in it apart from the help the other can give; and we shall realize, also, that the object and the aim which we have is common to us both, the alleviation of suffering, the health of the whole man--body, mind, and spirit....Doctors and clergymen must learn to take a more intelligent and appreciative interest in each others work, otherwise they are likely, in the future to overlap and interfere with each other. They should welcome the opportunity of meeting together in conference....In the meantime, it would seem to be imperative that we should strive not only to make our religion more psychological, but our psychology more religious.¹

Dr. Burnett Rae has shown us the ideal toward which both doctor and minister must move. Neither must attempt work which rightly belongs to the other, but by cooperation make for a more efficient ministry of healing in which both are implicated.

The second implication from this close association of both the doctor and the pastor is the necessity of an adequately trained ministry, such as will encourage and merit the fullest

¹L. D. Weatherhead, Psychology and Life, (London: Hodder & Stoughton, 1937), p. 47-48.

cooperation and confidence of the medical profession. An examination of the courses offered in most Bible Colleges indicates that ministerial students are thoroughly trained in all theological, doctrinal, and organizational requirements for the ministry, but little trained to understand human nature, its makeup, and the disharmony which so often ruins the life of so many. The average pastor leaves school with his mind well filled with Greek and other subjects (which most proceed systematically to forget) and very little trained to live with people to know their troubles, and to sympathize with them and cure them.

Dr. Eric Waterhouse says:

The church should be responsible for setting apart and training a ministry of healing which would have the confidence of the medical men. At present every clergyman has people coming to him who should consult a physician, and every physician has cases which are really cases for spiritual help. But sooner or later must come the day when the care of the body, of the mind, and the soul will meet together, and when the spiritual adviser, the psychologist and the medical man will cooperate in a united ministry of healing, and the body and the soul God joined will no longer be put asunder.¹

Dr. Waterhouse has rightly pointed out that it is the task of the church to see that an adequately trained ministry is at work in the world. All ministers are very busy men, perhaps there are no other servants of mankind who work longer hours for less pay, and it may be argued that it would be unfair to over-

¹Ibid., quoted from foreword by Dr. Waterhouse. *in what work?*

load them with a work of healing. On the other hand, it might just be possible that the church as it is organized today places on the shoulder of the pastor a great amount of work never meant to be his. Generally today the pastor has to do the work of the elders, part of the work of the deacons, be a financial expert, a doubt collector, a wizard at organization, an exciting after-dinner speaker, and not infrequently the janitor. Sometimes he is expected to be a preacher true to the Bible, but never a healer.

The ever increasing contribution of able minds in the United States, Britain, and the Continent, coming to the fore each year, makes the future bright. Indeed it seems that the minister of tomorrow no doubt will practice consciously and deliberately, what many ministers today practice unconsciously, fumblingly, and in ignorance. The church is quietly assuming the responsibility Dr. Waterhouse has referred to. Universities now make it possible for theological students to attend Clinics and to receive specialized training in the field of therapeutic suggestion. Among the foremost of these schools in America are Chicago, Yale, Rockefeller Institute, and Columbia. This new situation indeed augers well for the future.

The advantages of a well trained ministry which recognizes the therapeutic value invested in religious suggestion may

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be inferred from the words of L. D. Weatherhead which we quote from Psychology and Life.

(a) As he visited his people, going into their homes, unbidden and unsummoned -- and the only person thus honored -- he would detect the early beginnings of neurotic troubles or even of psychosis. Many cases of the former he could treat himself, for a few skillful conversations would work wonders. As it is, people wait until they are really ill, and often until some physical condition supervenes, before they call in a doctor....

(b) A minister psychologically trained could act in relation to the medical psychotherapist much as the general practitioner acts to the medical or surgical specialist. He could take a little trouble to try and understand the patient, and then, finding, as they often would, that the case was beyond him, either in regard to ability or time, he could send him in good time to a consultant....

(c) The minister has the pastoral care of the child, and his advice to the parents, if based on knowledge, would generally be welcome. His influence and opportunities, if widely used are enormous....

(d) Further the minister with psychological knowledge added to his training as a minister, will find some cases where he is the ministrant. How often have patients told me, "Of course I couldn't tell a doctor what I've told you." The minister should be able to help those in sex tangles, worries, fears, and bad habits which affront the religious faculty with which the doctor cannot deal, and of which he hardly hears, and which never come to a psychotherapist until perversion drives a patient to him, needing a treatment lasting perhaps two years.... This part of the work, it seems to me, is the essence of "pastoral work", demanding a training little less elaborate than that of the physician.¹

Here we have a picture of the minister trained to meet

¹Ibid.,

all the opportunities and obligations together with the responsibilities of the highest and noblest calling in the world -- to quote Dean Inge, "the physician of the soul". It is impossible for the pastor to avoid this association of healing with his calling as a herald of the gospel. He is "ipso facto" a therapist, because every sinner he turns from the error of his way, he has, in effect, healed. Sin is the greatest disintegrating factor there is in the world; to bring people to Christ, have their sins forgiven, and their lives integrated by the indwelling Christ, is to bring healing to divided souls, if it is anything at all. Many there are in the world who are suffering bodily and mentally through diseases which are in themselves symptoms of a life out of harmony with God -- in truth whose sins are the cause of their troubles. These people can go to all the doctors they wish to, may swallow gallons of tonic, and they will be no better. The seaside, the rare air of the mountains cannot cure them. They need their lives adjusted to God, and this is the work of the pastor. What could be more challenging or satisfying than to be working with a soul for whom the light of life has all but gone out, and to see that soul come to be whole -- healthy in body, mind, and spirit!

Realizing his vocation to be one which involves healing,

and understanding the therapeutic value in the gospel he has to present, would mean that the pastor would examine every possible avenue of service and see to it that each is used to the greatest advantage. Possibly the first to receive special attention would be his pastoral work. Here it would mean that in his pastoral calling he would seek to go where he was most needed. Sometimes the pastor has no difficulty in finding out just where he is needed most, at other times he will need to have "eyes to see, and ears to hear" the call of needy souls. To be of greatest value pastoral visitation must be stripped of all trivialities, and every call made, invested with definite purpose. It is essential that the pastor know every family connected with his pastorate, and it is not enough merely to know them by families, but every individual member of each family must be known, from the youngest to the oldest. He must observe them, their habits and their ideals. This intimacy will enable him to become the true shepherd of the flock, the doctor of their souls. This solicitous attitude of the pastor will gain for him the confidence of all, so that when there is trouble or need, his will be the first counsel sought. There is a by-product of this kind of ministry which is bound to come to the pastor -- it is the increase in love he will have for people. Without this deep understanding and sympathetic love, the pastor will be

useless in his work. The Apostle Paul has already said that he would be as sounding brass or a clanging cymbal. Jesus, the Master, was characterized by His love for people. He could laugh with people, and weep with them. He wept over Jerusalem, so deep was His compassion and emotion for the people of that city. A pastor can get along without some qualifications that go to make a successful minister, but this quality is essential if his ministry is to be fruitful and acceptable.

In the second place the pastor will want to give some consideration to the place where he will meet his people. Some pastors who are very conscious of the healing side of their ministry have established what they call "a clinic" or "soul clinic". Along with others I would deprecate the use of the word "clinic" for the place where the pastor would meet his people. I would do this for the reason that it would give some people the idea that the pastor was "playing at being a doctor", and secondly, because I do not think that the pastor could do his best work with the "clinic" atmosphere about. Rather I think it best that the quiet homely atmosphere should be retained in his room. It is advisable that there not be too many books about the room, for these give the place the uncomfortable "bookish" atmosphere. The pastor could have this room either at his home, or at the church building, some

prefer the latter where the worship sanctuary is handy if needed, and where the atmosphere of the church dominates.

Dr. Charles T. Holman says in respect to the minister's room:

The writer once visited the study of a pastor who has had great success in counseling and helping troubled men and women. He noticed that the lighting of the room was quiet; the furnishing and the pictures suggested peace and serenity; the entire ensemble indicated that this was the study of a man at once thoughtful and religious; but a feature which especially caught attention of the observer was that while the minister's seat was an ordinary office chair, the seat occupied by visitors was a comfortable, well upholstered chair, in which one might relax and be at ease. It is not at all unlikely that this minister's success in this form of ministry is in part to be attributed to this careful physical setup for his interviews, as well as his own unique personal qualifications.¹

Thoughtfulness and care in respect to the pastor's room cannot be stressed too much, and any pains the pastor goes to in order to see that all his arrangements are so fixed that his interviewers are able to relax and feel perfectly at ease, will not pass by unrewarded.

Finally the pastor's technique and approach in treating people must come up for consideration. Much, if not all, of the pastor's success in his therapeutic work rests upon his ability to correctly diagnose the troubles of those who come to visit him. It is essential that he be able to know whether it is a

¹C. T. Holman, Cure of Souls, (Chicago University Press), p. 101.

person's liver, or thyroid gland, or soul which is the cause of the individual's trouble. With the general run of people he will find little difficulty in diagnosing the trouble of the individual, but once in a while someone will baffle him.

At this time the question arises as to what technique the pastor ought to use in the treatment of such, if not all cases? Professor J. G. MacKenzie in his book, Souls in the Making, has some valuable suggestions on this matter of technique, and we quote from him at this time:

It is the more difficult cases which the pastor meets that need elucidation....The object of all analysis, mental exploration, or autognosis, or by whatever name we choose to call the method, is to get into clear consciousness and true perspective the inner difficulties behind the mal-formation of character, or mal-adaptation to life itself. We put it simply by saying the object is to talk over and talk out the causes of mal-adjustment, the fear behind the anxiety, the lack behind the depression, or the difficulties in controlling impulses which are perfectly conscious.

One of the earliest applications which I made of the new knowledge was in my ordinary pastoral work. A young soldier had been reported missing, and then killed. The mother seemed to lose interest in all things, and finally developed neurasthenic symptoms, and indeed the doctor said that she was on the verge of a nervous breakdown. I talked the matter over with the father and asked him whether he spoke much to his wife about their dead boy. He answered that he never referred to it and did his utmost to keep the subject out of conversation; he could see no use in keeping the wound open. I advised him to talk as much as possible about the lad, and visited fairly often myself and never missed an opportunity of speaking to her about the lad who was nearest to her thoughts. I do not suppose that either father

or mother knew what I was trying to do, and what influence I had I am not prepared to say, but the mother began to pick up and before long she began to speak of the boy in a perfectly healthy way, and indeed came to feel the joy of having had him so long instead of the sorrow of having lost him. In attempting to repress her emotions and thoughts she kept herself always on the verge of tears, she was using up strength and just because she was repressing her feelings and impulses to speak about her boy, the mind could not get a chance to go out to other interests.¹

Here we have a method of treatment that acts something like a safety valve -- it allows the pent up steam to escape, the troubles are talked over, and the pressure relieved, and freedom again established. The psychological value of this treatment is that it brings out to the surface all the repressed images, or experiences which have caused the trouble and the individual is able to look them "in the face" and assume a normal and healthy attitude towards them.

This method of treatment advocated by MacKenzie is almost exactly like the method of treatment advanced by the "persuasionist school" of which Dubois of Berne may be cited as a typical representative. In his book, The Psychic Treatment of Nervous Disorders, Dubois stresses the positive nature of this treatment indicating that the patient himself is brought to examine his life, to see the error of his way, and to turn from it. There is a danger in this method of treatment which must be guarded against, and that is in constituting it as too

¹J. G. MacKenzie, Souls in the Making, (London: George Allen & Unwin, 1928), pp. 197-198.

intellectualistic. Dr. Bernard Hart in his book, Psychotherapy, rightly points out that we must allow for the "suggestive potency" of the therapist's personality in guiding the individual to the right adjustment.¹

Whatever method of treatment the pastor may decide upon in the adjustment of a personality, certain underlying principles must govern his approach to the individual. In the first place he must diagnose the whole situation, and secondly, he must help the individual to acquire the traits of character he lacks, and thirdly, he must never lose sight of his main purpose which is the establishment of the integrity of the personality under treatment. Because of the clarity of his treatment of this subject, we quote from J. G. MacKenzie who says that the pastor must

....diagnose the whole situation.. It is not enough to pass moral judgment upon it and then comfort oneself that duty has been done. There was the little boy sent to me with a whole catalogue of faults. The doctor could find no mental defects; yet he had attempted to set the house on fire three times; came downstairs through the night and did all kinds of damage; lost no opportunity in destroying anything belonging to an elder sister or to his step-mother, he had hidden a knife beneath the carpet to commit suicide, and he was only six and a half years of age!Nevertheless the situation was not difficult to diagnose. After his mother died, while the child was just three, his father took him into his bedroom, and for three years he was everything to his father. Then suddenly the child is told he is to have a new mother.

¹Dr. Bernard Hart, Psychotherapy, p. 30.

The child could vividly tell me all about the first evening his new mother came; how he was sent to another room; how his father had primed him to show what a fine boy his daddy had. What did he want with a new mommy? He resented her, but dare not show it. Six months afterwards the trouble began, and continued until the parents were in despair. I helped him to understand what he was doing and why he was doing what he prayed not to do night after night; I brought back the repressed feelings, and as Dr. W. M. Brown would put it, 'abreacted' them. He has since given no trouble. But diagnosis did not finish with the boy. I quickly found the parents' attitude was all wrong; the step-mother was so anxious to be thought a good mother that she mistook her attempt to make a good mother for affection for the boy! The father was so anxious to show his second wife what fine children he had, that instead of being sorry for the boy's failure he felt humiliated before his wife! It is probable that the change in the boy was as much due to the changed attitude of the parents.... than anything I had said to him; although he gave one or two signs of having grasped his own attitude....

The next thing is to help the individual to desire the traits of character he lacks....It has to be borne into the mind of many that if they are to alter their fate, their psychic attitudes and the unconscious forces from which these proceed must be altered. It is easy to project our difficulties upon the environment or others, that this is often a very hard task.... Nothing can be done until the individual realizes that the main difficulties are within himself....

The third point that the pastor has to keep in mind is that his object must be to integrate the inner tendencies and dispositions of the individual. He must see himself in the light of general principles, principles he has now accepted. We cannot stop.... until somehow we have helped him to some ideal purpose within which the conflicting tendencies are finding some legitimate outlet.¹

¹MacKenzie, op. cit., pp. 201-204.

It is at this point, in the application of whatever method of treatment the pastor may use, guided by these underlying principles, that he will discover that his greatest ally is the religion of Jesus Christ. In the next chapter we propose to consider the value invested in suggestion to the pastor, with particular emphasis upon the therapeutic value of suggestion in the Christian religion as forces of integration for the personality.

CHAPTER VI

THE VALUE OF SUGGESTION TO THE PASTOR

The Value of the Process: In this final chapter we come to a consideration of the value of suggestion to the pastor. Whatever value there may be invested in suggestion is surely to be found in the ends sought by the suggestions made, so at this time we shall proceed to an analysis of the ends sought by religious suggestion.

1. To convert sinnners. - The purpose of the gospel is the salvation of souls. The most beloved verse in the Bible perhaps is John 3:16 "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him might not perish, but have everlasting life". The record of the Acts of the Apostles indicates that the pastors of the New Testament times had the burden of the souls of men very definitely on their hearts. They were willing to suffer all manner of persecution in the prosecution of their task of preaching the gospel, and the converting of the people. The record is testimony of their successes; there were literally thousands converted through their efforts. All through the ages of the Gospel era people have been converted through this process by Christian preachers.

Already in this thesis we have given space to the discussion of the process of suggestion in the conversion of the sinner. Here we are insisting that one of the ends of the suggestion process is the conversion of the sinner, and because through this process thousands of sinners have been converted, here we observe one of its values to the pastor.

2. To edify saints. - Another value of suggestion to the pastor is in its effectiveness in edifying Christians. The preacher's work is not done when the person has come and confessed faith in Jesus Christ, and expressed desire of becoming a Christian. Here is added another responsibility to the pastor for he must see that every Christian gets the right spiritual food, and moves each day progressively towards the goal of perfection. In this work the pastor must use suggestion, sow ideas from the word of God in the minds of the people, build their lives around the Christ sentiment. The most practical illustrations of this process at work doing this very thing we see in the Pastoral Epistles of the Apostles Paul, John, Peter, James, and Jude. These works are full of suggestions to Christians pointed at their edification. From the time of the Apostles to our day there has been a never ending flow of literature of this kind directed to this same end, the building of Christian character by the suggestions given. Here,

then, we have another value of suggestion for the pastor.

3. To strengthen or cure bodies of nervous functional disorders. - In his book, The Return To Religion, Dr. H. C. Link has indicated in very definite language the value of religious suggestion for the healing of disorders. He emphasizes that his return to religion was not only conditioned by a personal belief in God, but because of "the rediscovery of values in that religion which I had discarded as having little value".¹ The doctor emphasizes in this book that he invariably advised all who came to him for healing as a part of the cure, that they enter actively into church work. This was done for two reasons, firstly, because of the modern psychological emphasis on work and action, and secondly, because of the integrative value of the Christian religion in building a healthy life.

The most successful cures in psychotherapy are those in which the individual has a strong religious sentiment which has been hindered in its functioning by some repressed tendency; once the tendency is made conscious the religious sentiment then resumes sway of the personality and all is right....Self-realization is not to be identified with psychological expressionism -- that is with the expression irrespective of moral categories-- of our instinctive and emotional tendencies. Expressionism seeks primarily not the outlet of the tendencies, but the pleasure, the satisfactions instinctive or emotional activities can give; self-realization seeks the inner unity of the self, and that can only be got in so far....as unquestioned ideals are the regulating factors in behavior....Here ethics and psychotherapy meet; here religion comes to the aid of the medical psychologist. Religion alone can give an ultimate

¹Ibid., p.

sanction to a moral ideal; it alone can give a sentiment which has no boundaries, and which can give expression to every tendency in man -- the Kingdom of God.¹

In the above lines Professor J. G. MacKenzie has indicated in very straight forward language the therapeutic value of religious suggestion. Because of the fact that suggestion can and has been used in the curing of nervous functional disorders, here we see another value it has for the pastor in his work.

4. To bring consolation and comfort in instances where positive cures or reliefs of diseases are not possible. - The pastor inevitably in the round of his work comes face to face with people in the grip of diseases from which there is no possible hope of recovery. Sometimes these diseases bring with them excruciating pain from which very little relief may be obtained. It is at times such as these that it is necessary for the pastor to have recourse to some power which can help these suffering people. Suggestion is a great help at times such as these. The pastor can direct the thoughts of these individuals to many passages of scripture which unfailingly will bring quiet and calm to the soul. When the human being is entirely beyond the help from medicine suggestion can take over and by it the last lingering days made but the prelude of

¹H. C. Link, The Return To Religion, (New York: MacMillan Co.) p. 46.

a greater and more wonderful life to come. Here we can see another value invested in suggestion for the pastor.

5. The value in hymn-singing. - The soul of suggestion is rythm, and in the singing of songs is seen one of the greatest exercises of suggestion. The religious exercise of singing hymns is an exercise when suggestion is in operation. The value in hymn-singing is that of lifting the soul and infusing the person with a spirit of joy and exhilaration. In ordinary parlance, it drives away the blues. One of the reasons why in revivals there is always a song-leader with attractive personality, and lots of singing is for this reason. The people are all brought into very happy mood, their emotions warmed up, and altogether in the right mental and emotional and spiritual attitude for the preaching to come. In hymn-singing suggestion has a value which the pastor cannot afford to avoid.

The Value of Suggestion Depends upon its Efficacy to Bring About These Ends: Results is important word in every realm of life. The worth or value of anything is determined by the results its produces. We have just discussed those ends which suggestion produces wherein its value resides for the pastor. It now remains for proof to be given that these ends can be achieved; in other words, to give case evidence.

1. Cases of conversion. - In seeking cases of conversion

we turn first to the New Testament, and there we discover classical examples such as the conversion of Peter, the Ethiopian Officer, Saul of Tarsus, Lydia, the Phillipian Jailor, all of which are outstanding examples of the operation and end result of suggestion. The life of Peter is interesting from the point of view of the mental and spiritual revolution which took place within his personality by his conversion. From all we can learn he was uncouth, gruff, foul mouthed, and very impetuous. After his conversion his entire nature took a somersault, he became pure in thought and speech, gentle in nature, and solid and unmovable the ways of his life. The conversion of Lydia is typical of the persuasion of suggestions given to the mind. An orthodox Jewess, she had no intention, on the Sabbath, Paul came to the river side where she was worshipping, of becoming a Christian, but as the Bible has it, "her heart was opened", or in other words, by the suggestions Paul gave her in his conversations with her, she came to think differently of Jesus Christ, and willing to yield up her previous religious convictions to become a follower of Christ. Modern examples of conversion are legion, and from the host we select but a few examples of better known cases. Perhaps Billy Sunday stands out as the most well-known case of a remarkable conversion in this century. A wild, worldly and ungodly young fellow,

he lived to become one of the most successful evangelistic preachers of the age. Of other lands Kagawa, the Japanese Christian, may be cited as one of the remarkable conversions of modern times.

2. Cases of healing. - Evidence of the efficacy of suggestion is not only brought forward through the conversions people but also through the healings which have been recorded. We give a few cases of healing which substantiate this evidence.

(a) A young girl came to me six or seven years ago in great distress of mind. She had been wronged by a former friend. Her own conscience impelled her toward forgiveness and reconciliation. Her resentment plus a terrible opportunity, impelled her towards retaliation. She came to after struggling with these two forces for several months. While this conflict of mind continued, she suffered from violent headaches, catarrh, and insomnia. She had taken medical advice, consumed bottles of medicine, and was no better. It was the easiest case in the world to deal with. Having advised her as any Christian would be able to do, I said quite definitely that, as soon as she had sought out her friend and had forgiven her, both mental distress and physical symptoms would disappear. She carried out my advice and came back in a few days radiant and cured. She has had no return of the symptoms since.¹

(b) A few years ago while I was pastor of the Campbell Street Church of Christ, Palmerston North, New Zealand, a man came into my office. I recognized him immediately as having attended evening services in the church occasionally. He told me that he had been suffering from insomnia and indigestion with

¹L. D. Weatherhead, Psychology in the Service of the Soul, (London: Epworth Press), p. 10.

not infrequent head-pains. He had been to two local doctors and had taken much medicine with no results. He had come to the stage where depression had set in, and he suggested that he thought that he was going insane. After a few conversations, and careful guidance questioning, I discovered that he had come out from England to New Zealand several years previously. He had constantly kept in touch with a rich aunt in England, and at one time having come short in financial resources had written to this aunt telling her that he was about to marry a girl and needed financial help. This the aunt in due course sent. Having discovered an easy means of extorting from his aunt it was not difficult to think up some other scheme. Later he wrote telling of the birth of the first child, and needed more money.

The family eventually increased to three, as money was needed. He became so hopelessly involved in the lying situation, that his mental and spiritual disharmony revealed itself in the physical symptoms. I suggested to him to write to his aunt and make a clean breast of the whole thing, and this he did. The result was like the lifting of a cloud from his life, and with it the disappearance of the physical symptoms.

(c) L. D. Weatherhead in Psychology in the Service of the Soul tells of a young woman who had been bright, robust and

the joy of her home. She had had a good position, and was engaged to a young medical interne. Her fiance who became stricken with an incurable disease sickened and died. The young girl would not be comforted for a time; however, after several months had passed by she became friendly with a fine young Christian man. He had a good vocation, and her future with him seemed assured. However, the girl began to develop symptoms of nervous trouble, she lost her good nature, became irritable, and finally had to leave her job. Her mother had taken her to several doctors, and she had tried every conceivable tonic with no avail. In desperation one doctor had prescribed an entire change by the seaside. This in turn had failed, the parents were desperate. They heard of Mr. Weatherhead, and one day the mother brought the young woman to him. He took her into his office and asked her to tell him her story. He listened with interest, and then made another appointment in a few days. When the young woman returned on that occasion for the second interview, Mr. Weatherhead looked her straight in the eyes and said, "Now today I want you to tell me the truth. I would like you to give me your real story." (He had been convinced as she had told her story on the previous occasion that she was lying to him). The girl broke down, and between her sobs told Mr. Weatherhead her story. When it had

become apparent that the young medical student she had been engaged to be married to was not going to get better, under strong pressure she had entered into improper relations with him. This had been repeated. After his death, and she had met the young man she was now keeping company with, she became morbid and considered herself unworthy to marry him. This had continued to play on her mind so much and so long that the severe physical symptoms were the result. After one or two appointments for offering the correct suggestions, the young woman quickly returned to good health, and later married her friend, and to all knowledge, 'lived happily ever after'.

(d) The diseases thus far successfully treated by this process have been rheumatism, neuralgia, dyspepsia, bowel complaint, sick headache, torpidity of the liver, chronic bronchitis, partial paralysis, pen paralysis, and strabismus. The last name case was not treated by myself, and I very seriously doubt whether I could have commanded sufficient confidence to have been successful. But a lady whom I had instructed in the process asked me if I thought there was any use in her trying to cure a bad case of strabismus, her little niece, about ten years of age, having been thus afflicted from her birth. I unhesitatingly assured her that there was no doubt of her ability to effect a cure. Full of confidence, she commenced the treatment, and kept it up for about three months, at the end of which time the cure was complete.¹

3. Conclusion. - In this thesis we have endeavoured to make an examination of suggestion, which, although it is far from being exhaustive, yet we trust has been comprehensive

¹T. J. Hudson, *The Law of Psychic Phenomena*, (Chicago: A. C. McClurge Co., 1900), p. 195.

enough for the purpose in hand, namely, to discover the therapeutic possibilities of suggestion, and its value and scope of usefulness for the pastor. We have reached the conclusion that suggestion is a human mental activity, with the idea of intended action, possibly accompanied by emotion, but always conditioned by ethical concepts, and directed toward the integrity of the personality. There are various kinds of suggestion which we have classified as (i) usual every day suggestions, and (ii) suggestions that give the idea and leads to action -- hypnotic suggestion, auto-suggestion, and post-hypnotic suggestion.

In the process of suggestion we have the agent or the suggester, and the recipient or percipient -- the receiver of the suggestion. The process itself involves the giving of ideas, and this is **done** by preaching, teaching, advertising of the different kinds, and by the giving of signs. In this part of the suggestion process the act of suggesting is very normal, and is involved in almost every walk of life. It is effective only in the waking or conscious state. There is a part of the suggestion process, however, which is not so simple nor normal -- that which involves hypnotism. In this process induced sleep is brought about, and in this condition the mind of the person is wiped clear of all contesting factors. There is complete disassociation from the waking state and intelli-

gence. In this state of induced sleep the suggestions are made, either for immediate behavior, or for action after the person has been called out of the state of induced sleep, in which case it is called post-hypnotic suggestion. Therapeutically the state of hypnotism is used mostly nowadays for the purpose of exploring the person's mind in search of any repressed experiences which might be the cause of the illness cure is being sought for. It is also used for the cure of stammering, and has accounted for the cure of alcoholism. It would only be resorted to in extreme cases on account of its incipient dangers, and the fact that the person in the state of hypnotism does not have full control of the mind.

Our particular interest in this thesis, however, has been to consider what use the pastor can make of suggestion, and how he might be able to increase that use, and get better results from it. We have discovered that the pastor cannot discharge his duties without the use of suggestion, that indeed, it enters very potently into his field of activities. There are three jamor uses the pastor can make of suggestion. One, in preaching, when his all absorbing task is the presentation of the perfect person to persons. Two, in the conversion of people, when he actually seeks to have the person turn his life into the Christian way, from the way of the world. Three, in

the building up of the Christian life and experience, or in edification. Four, by curing people of diseases.

It is easily seen that suggestion covers the work and interests of the pastor fairly extensively, if not altogether. Such being the case it is to be expected that the careful use of suggestion should be of considerable value to the pastor. The value of the process of course depends entirely upon the end or aim or purpose of its use, and as its uses are recapitulated its value will be seen. When by the use of suggestion the pastor actually succeeds in turning the sinner from the evil of his way into the Christian way of living, why we can see at once an inestimable value in the process right there. It is impossible to over-estimate the value of human personality, and when a soul is rescued from perversion, and nothingness, and given direction, purpose, poise, and power in life, the means to such an end are of tremendous value. A further value is seen in the use of suggestion in the work of edification. When the individual has been brought into the Christian way of life, he has to be kept there and his life made productive. Suggestion plays a very valuable part in this work, and thus is a valuable tool in the hand of the pastor.

A third value is invested in suggestion in its efficacy for the healing of certain disorders. In the realm of functional

diseases suggestion has proved its worth as a method of cure. Investigation has proved that many physical symptoms, in the form of disorders and diseases, are the result of moral or spiritual mal-adjustment, and in these instances it is the pastor primarily, and not the medical practitioner, who should be the consultant; and because spiritual guidance and suggestion is the method of cure, the pastor ought to be the therapist in such a situation.

When a person in the grip of some devastating malady from which restoration by means of medical science, and the method of treatment by suggestion is impossible, and death must take its toll; in such distressing instances the pastor can make a valuable use of suggestion in bringing consolation and comfort, and hope. It is even possible to alleviate suffering in such cases by the use of suggestion. Here then we see another value suggestion has for the pastor.

Finally, hymn-singing as a means of suggestion, has value for the pastor, because used in the correct manner this exercise can inspire, up-lift, and warm up the emotions of people gathered in public assembly. This can be of great assistance to the pastor in his services of worship for helping the worshippers to get into the correct attitude and frame of mind for worship. In the revival hymn-singing can prepare the way for the evangel-

istic message, and its acceptance.

The evidence produced in the form of cases of conversion, of the cure of diseases, and the comforting of the distressed indicate that the claim for value is not merely an unproved assumption, but accomplished fact. There is one observation the writer wishes to make before finishing this work. Almost every pastor is fully aware of the value of suggestion in his preaching and converting, and edifying people, and it may be correctly assumed that the greatest possible use of suggestion in this manner is being made today, but the writer is very definitely sure that the greatest possible use of suggestion for the purpose of curing disorders and diseases, and for comforting the distressed is most assuredly not being made by all pastors. There is an awakening conscience on this matter, as this thesis has attempted to prove, but a long way has yet to be gone before religious schools training ministers will all be offering the adequate training, or insisting that men studying for the ministry take elsewhere the requisite work, and before the pastors themselves having their eyes open to the opportunities, go forth to the fuller and larger ministry with the soul and compassion of the Master, "that they might have life more abundantly."

As one with this vision, and a heart in aching sympathy

and compassion for humanity, I pray God for the courage, patience, intelligence, and ability to discharge, and fulfill a ministry such as might be worthy of Him in whose footsteps I humbly seek to follow.